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MINUTES

OF THE

BAPTIST STATE CONVENTION

Of South-Carolina,

Held near Cambridge, at the Fellowship Church, in Edgefield District, November 30th—and continued to the 4th of December, 1822.

1. The Saturday and Sabbath were employed in acts of public devotion, which closed with the celebration of the Lord's Supper.

2. On Monday, at 11 o'clock, Rev. Dr. Furman, agreeably to appointment, delivered the Sermon introductory to business, from Psalm cxxii. 9: "Because of the House of the Lord our God, I will seek thy good."

3. Read Letters from the Charleston and Edgefield Associations, presented by their Delegates, viz.: From the Charleston, Richard Furman, William B. Johnson, Joseph B. Cook, John Good, and Timothy Dargan. From the Edgefield, John Landrum, Richard M. Todd, Chefley Davis, Basil Manly, and James Scott.

William Dossey and Peter Edwards, appointed by the Charleston; and Robert Carson, by the Edgefield, failed in giving their attendance, through indisposition. The Delegates from the Savannah River Association, four or five in number, also failed.

4. Elected Rev. Dr. Furman, President, and Rev. Joseph B. Cook, Secretary.

5. Agreed to invite Rev. Messrs. Crowther and Renney (the latter of the Presbyterian church,) and Col. Abner Blocker, to sit in Council. It being understood that persons so invited, would be considered as favouring the Convention, by a free communication of sentiment; but that voting would be confined to the Delegates.

6. Read a Letter from the General Association of Baptists in Georgia, with their Minutes.

7. Appointed the following brethren to draft a Constitution, according to the principles agreed upon, at the last session, viz.: Furman, Johnson, and Landrum. Rev. Mr. Landrum prayed, and the Convention adjourned to Tuesday, 11 o'clock.

Met according to adjournment, Rev. Mr. Davis prayed.

8. Agreed to invite Dr's. M'Whorter, Williams, and Starke, to a seat; and they were invited accordingly.

9. Dr. Furman reported that the Committee on the Constitution had made some progress in the business of their appointment; and hoped to be able on the ensuing day, to bring forward the form of a Constitution, for consideration.

10. Appointed the following brethren to visit and confer on the subject of general union, with the Bethel, Broad River, and Saluda Associations, viz.: Rev. Mssrs. Johnson, Landrum, Davis and Manly: also, to the Moriah Association for the same purpose, Rev. Messrs. Cook, Dossey, Ellis and Good: And Rev. Mr. Manly was appointed to furnish a Letter for the Delegates to each of those Associations.

11. Agreed that an affectionate, respectful Answer be returned by the Secretary, to the General Association of Baptist churches in Georgia, expressive of our readiness to co-operate with them, in any practicable measure, of general utility, by which the cause and kingdom of the Redeemer may be promoted.

12. In compliance with a proposal of the Charleston Baptist Association, and in conformity to a plan for acting in concert with the Presbytery and Synod of the Presbyterian church, lately assembled at Columbia, it was agreed:—That, as in reference to two important events, (the late attempt to raise a murderous Insurrection in this State, which by the kind interposition of Divine Providence was frustrated; and the dreadful hurricane, which soon succeeded the other, and ravaged a great part of the State, spreading far and wide, desolation and death; but which, evidently, was held under merciful restraints;) it will appear that we are laid under special obligations to be thankful, and to humble ourselves before God, as a people: Therefore, the President of the Convention, do prepare and present an Address, in behalf of this body, to his Excellency the Governor of South-Carolina, requesting him to appoint the first Wednesday in February next, as a Day of Humiliation, Prayer, and Thanksgiving, to be observed by the citizens of the State at large: And that, connected with this request, be submitted, such views of our sentiments concerning the lawfulness of holding slaves, and of the right policy to be observed with respect to them, as have been agreed upon in our deliberations on the subject, and as may appear to be necessary, or expedient to exhibit.

13. Mr. Johnson was appointed to prepare an Address to our constituents, to be published with these Minutes.

14. Agreed that the Convention earnestly recommend to the several churches in their connexion, that they be regular, conscientious, and faithful, in their observance of the Sabbath; and particularly, as a day of Public Worship—that they be careful to meet with one accord, on that day, whether they have a minister or not; that if they have no preaching, they may publicly read the sacred Scriptures, and other good books containing religious instructions, exhort each other to love and good works, and join in the solemn acts of prayer and praise:—That they also institute Sunday Schools, for the instruction of the poor and ignorant, who cannot read the Bible; and for the religious instruction of children and youth in general: That religious instruction be carefully given also in their families, so that their children may be brought up in the nurture and admonition of the Lord: And that the worship of God be supported daily in each family; that the religious interests both of children and servants may be so promoted, and the Divine Majesty honoured; and that it may not be said of professors of religion, and communicants at the Lord's table, that there is

no more to be seen of the worship of God in their houses, than in the house of the infidel and profane.

15. Agreed to recommend to the churches, the following religious Periodical Publications, "The Latter Day Luminary," and "Columbian Star," published at Washington City; "The Southern Intelligencer," and "Christian Almanac," published in Charleston; and "The Baptist Magazine," and "Christian Watchman," published at Boston.

16. Agreed that the next meeting of this body be on the Saturday, before the fifth Lord's Day in November, 1823, in the village of Edgefield: That Rev. Mr. Todd commence the service; in case of failure, Rev. Mr. Landrum: That Rev. Mr. Johnson preach the Introductory Sermon; in case of failure, Rev. Mr. Cook.

Rev. Mr. Renney prayed.—Adjourned to to-morrow, 12 o'clock.

Met according to adjournment. Rev. Mr. Johnson prayed.

17. The Committee appointed to form a Constitution, produced the form of one which they had drawn up; it was first read throughout, then article by article: And after some alterations made, it was unanimously adopted, and ordered to be printed.

18. Rev. Mr. Christopher, of the Methodist church; Deacon Childs, Major Robinson, and Col. Coleman, of the Baptist church, were invited to seats, which they accepted.

19. Read and approved the Letters directed to be written to the several Associations in this State, and to the General Association in Georgia; together with the Address to our constituents: Also, the Address to his Excellency the Governor, as far as it expresses the request of this body, that a Day of Humiliation, Prayer and Thanksgiving should be appointed. Time not having been sufficient for completing the other part of it, the President was desired to finish it when more at leisure, and then to present it as before directed.

20. Agreed to recommend the formation of Societies for Education and Missionary purposes without delay, in the churches, congregations and settlements connected with this Convention; and that to assist those who may be disposed to unite in such a pious and benevolent measure, a system, or form of a Constitution, be appended to these Minutes. Committed this business to the care of the President.

21. *Resolved*, To recommend earnestly, to the churches, to take decided and effectual measures for providing a regular support for the Gospel ministry; that this important duty, so clearly enforced by the Word of God, and so essential to the interests of the church, may not be neglected. The President was requested to add in a note, the substance of what he had mentioned in Convention, on the most convenient method for making the provision.*

* It is evident from the Scriptures of Truth, that the support of the Gospel Ministry is not included in the work of alms-giving. St. Paul speaks of it as a matter of right, which the ministers of Christ may claim, and proves it by an argument unanswerable, and of the highest authority, "Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." But after this important truth is admitted, and it is acknowledged, that a man who enjoys Gospel privileges, is as much under obligations to support the Gospel Ministry as he is to pay his just debts, or provide for his family, and this according to the ability God has given him; yet an important question still remains to be considered—What is the most eligible, or best method to be pursued, for its accomplishment?

That Christian prudence may be exercised on this subject in the choice of means (which are reasonable and proper) is unquestionable. But that measure, which appears to be most easy, and to give the most regularity, and permanence to the undertaking, of any we are acquainted with, may be justly concluded to be the best for

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22. Appointed our brother Manly to prepare the Address to our constituents for the next year.

23. The Constitution just completed and adopted, requiring the appointment of a Vice-President, a Treasurer, and a Board of Agents, in addition to the existing officers, proceeded to their election, when Rev. William B. Johnson was elected Vice-President, Col. Abner Blocker, Treasurer, and Rev. Messrs. John Landrum, Benjamin Screven, Basil Manly and Richard M. Todd—Thomas Gillison and Timothy Dargan, Esq'rs. were elected Agents.

24. *Voted*, That the thanks of this body be tendered to the friendly, hospitable inhabitants of this settlement and its vicinity, for their kindness to the members and friends of the Convention, while it has been in session.

The President prayed, and the Convention adjourned.

* The writer of these observations, is fully persuaded, from observation, that this is, *Letting out the Seats* in the house of worship. He is well aware, that usage, and prejudice, in a great part of the country, are against it: But he feels assured, that where it is tried by congregations which are disposed to support the Gospel, it will be approved by all, at least by those who are of liberal minds. The persons who take the seats, feel that they have a right in the concerns of the congregation; and if they are pleased with its sentiments and administrations, naturally feel a particular attachment to its interests; and the congregation, by having its income thus rendered regular and permanent, can, not only collect it with the greater ease and certainty, but will be able to calculate with satisfaction on their ability to support a minister, and to make their engagements. To the person holding a seat, this advantage arises, that he can, if he has a family, have them together with him in the house of God, and his children under his eye; so that his concern for their safety and convenience, as well as for their good behaviour, can be at once gratified — Add to this, his ability to accommodate, by it, visiting friends and strangers, and the advantage will appear to be great. By the seats, also, being rated, at a different valuation, according to their situation, &c. persons of different circumstances in life, can be accommodated, according to those circumstances. For the poor and strangers, seats can be assigned; and particularly, in the galleries, where they exist in a building. This thought suggests some other interesting ideas, probably, too generally overlooked; which are these, the importance of having spacious houses of worship, and those well built and rendered convenient: and the limits of the congregations connected with them, extended as far as the convenience of the worshippers will admit. Thus will many more persons be regularly supplied with public ordinances, than can be, when settlements are cut up into small congregations, to suit the convenience of a few; and thus divide a minister's time and labours.— The respective congregations will, on this plan, be better able to support public worship, and to execute extensive schemes of piety, and Christian benevolence, for promoting the Redeemer's kingdom; will enjoy much more convenience and comfort in attending on public worship; will have that worship rendered more respectable before man; and, which is the most important, will give a proper manifestation of their zeal for God; even of their gratitude and love to him.

CONSTITUTION

OF THE

BAPTIST STATE CONVENTION,

In South-Carolina.

WHEREAS Delegates from the Charleston, Edgefield, and Savannah River Baptist Associations, in the State of South-Carolina, have entered into an agreement to promote, to the best of their ability, the general interests of the Redeemer's kingdom, by united and common efforts; with the hope and expectation that the glory of God will be hereby advanced, and that the other Associations of the same denomination, in the State, will unite with them, eventually, in the same benevolent scheme:—Therefore, We, the Representatives of the said, three first mentioned Associations, do now agree upon the following Articles, as forming our Constitutional Rules as a Convention, and the basis of our Union.

I. This body formed by the coalition of Associations, shall be styled, THE STATE CONVENTION OF THE BAPTIST DENOMINATION IN SOUTH-CAROLINA.

II. The grand objects of this Convention shall be, the increase of Evangelical and useful knowledge, and of vital, practical religion: The promotion of religious Education, and particularly that of indigent, pious young men, designed for the Gospel Ministry; they being approved as such, by the churches to which they belong: The support of Missionary service, among the destitute, as performed by well qualified, faithful men, both at home and abroad: The establishment of Sunday Schools, and the promotion of religious education in families: And in general, the cultivation of such measures as tend to promote the true interest of the churches of Christ at large; and of those, especially, which may be conducive to union, peace, harmony and love among themselves. It being understood, that the whole is to be conducted on a plan of accordance with that adopted and pursued by the General Convention of the Baptist denomination in the United States; and generally, in aid of their important, laudable undertakings.

III. In what relates to Education, and particularly the gratuitous Education of indigent, pious young men, designed for the Gospel Ministry, the origination and support of a Seminary of Learning, in this State, under the care of this Convention, and on a plan of accordance with that at Washington, under the patronage of the General Convention, as stated in the preceding Rule. shall be considered as a primary object. Youth, whose education shall be paid for, may be admitted from the community at large: But it is designed to be understood, distinctly, that the course of education and government will be conducted with a sacred regard to the interests of morality and religion, according to the conscientious sentiments of the founders; yet on principles of Christian liberality, and in favour of the rights of private judgment.

IV. Indigent Pastors, needing aid in the more necessary parts of learning, and unable to attend at a Seminary (not being otherwise provided for,) may be furnished with a supply of the most useful books from the general fund, which it is intended shall be provided.

V. Discretion may be used by the Convention, or its Board of Agents, in the appropriation of monies contributed to the fund for general purposes; but no application shall be made, by them, of such money, as may be given for a particular purpose, to any other object than that specified by the donor.

VI. The Convention shall consist of Delegates from the several Baptist Associations in this State, who may approve of the measures here adopted: And of Representatives from other religious bodies of the Baptist connexion, concerned in the promotion of the same objects with the Convention: The number of Delegates and Representatives, bearing, always a just proportion to the number of their constituents.

VII. This Convention shall have a President, Vice-President, Treasurer and Secretary. It shall also have a Board of Agents for the transaction of business, during the recess of the Convention; consisting of ten members, including the officers; any six of whom shall be a quorum. The duties usually assigned to the officers of similar Institutions, shall devolve on those of this body, according to their rank and character, both in the Convention and the Board. The Board as Agents, shall be adequate to the performance of all necessary business which may occur, during the recess of the Convention.—They shall be generally directed by a system of Rules, formed for the purpose, and in particular cases of moment, by special order. Both Officers and Agents shall hold their stations, (unless forfeited by unrighteous conduct,) till a new election. The Board shall have the power to fill vacancies in their own body.

VIII. The Treasurer shall take charge of all monies, and specialties, belonging to the Convention, and keep separate accounts of the amounts contributed for different objects; and render regular accounts of them to the Convention, at its stated meetings; and also to the Board, when called upon so to do. For the faithful discharge of his trust, he shall give bond to the President in double the amount of the articles put into his hands. He shall pay no money out of the fund, but by an order from the Convention, or Board, signed by the presiding officer.

IX. Regular, yearly contributions will be expected from the churches, in union, for the accomplishment of the important purposes which are here contemplated; and the right of conducting the business of the fund will be considered as vested, exclusively in the Representatives of those churches which do regularly contribute. And, that satisfaction may be given to the contributors, that their contributions are faithfully applied, just and clear statements shall be published annually by the Board, both with respect to the monies received and expended.

That there may be, also, a clear understanding respecting the objects in favor of which contribution shall be made, it is hereby declared, that it is designed that a valuable part of the monies contributed for general purposes, shall be sent to the Treasurer of the General Convention of the Baptists in the United States, to be at the disposal of that body, for supporting Gospel Missions among the heathen and destitute; and for promoting the interests of the Theological and Classical Insti-

tution which exists under their patronage; while these objects are regularly and faithfully pursued by the said Convention, according to the design stated in their existing Constitution.

The other part of such monies are to be employed, under the immediate care of this Convention, and applied to the objects at home which have been noticed before in these articles. It shall also be the business of this Convention to make this apportionment of the monies contributed, or to commit it to the Board.

X. It shall be considered as a part of the duty of the ministers employed by the Convention, or their Board, on the Domestic Mission, to receive contributions to the fund, from the persons among whom their missionary services are performed; at least, so far, as the Home Mission is concerned; they keeping regular accounts of the business. The Convention also, shall encourage the preaching of annual Charity Sermons in the churches; and the formation of Societies (if possible, in every congregation,) for the collection and support of a fund; together with all other regular and laudable means for advancing the same interesting purpose.

XI. This Convention shall recognize the independence of Christian churches, and shall be careful, respecting those in its connexion, not, in any case, to interfere, arbitrarily, with either their spiritual, or temporal interests or rights. But when requested, they must consider themselves under obligations to afford them such aid as may be in their power.

XII. The Convention may use its discretion in having either an Annual Meeting, or one in two years. But in cases of important concern, and especially when the arrangement has been made for a biennial Meeting, the President may, at the instance of the Board, call an earlier Meeting.

XIII. Should the General Association of Georgia, or other religious body or bodies out of this State, become united with this Convention in establishing a Seminary of Learning, of the character before described in these Rules, it is hereby agreed and stipulated, that the support and government of such Institution shall be conducted in concert with them, on a plan of just reciprocity, and brotherly affection.

XIV. Any alteration, which experience may prove to be necessary, or useful, may be made in these Rules, by the concurring vote of two thirds of the members present, at an Annual, or Biennial Meeting; provided such alteration has been moved for, twelve months before that Meeting takes place.

XV. This whole scheme has been formed under a belief and consciousness of our dependence on Divine Grace for success in the undertaking; and with a desire and intention to perpetuate the sentiment, that it may be ever recognized and maintained in this Convention; agreeably to that solemn declaration of Holy Writ, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

To which sentiment, and to the several Rules and Regulations contained in this Constitution, we promise faithful adherence.

Signed by Order of the Convention, this fourth day of December, A. D. 1822.

RICHARD FURMAN, *President.*

JOSEPH B. COOK, *Secretary.*

Form of a Constitution for an Auxiliary Society.

Constitutional Rules of the EDUCATION AND MISSIONARY SOCIETY of in the State of South-Carolina: Entered into the day of 18 .

WE, whose names are hereunto annexed, contemplating with pleasure the benevolent and pious design which the Baptist State Convention in South-Carolina have formed of promoting the education of pious young men, who appear to be called of God to the Gospel Ministry, and of sending the Gospel to the destitute; and approving, also, the plan they have adopted for accomplishing these purposes; do, therefore, in aid of the Convention, form ourselves into an Auxiliary Society, for the purpose of contributing regular and effective support to the undertaking: And for the good ordering of the Society, we do agree to the following Constitutional Rules:

I. The name of this Society shall be the THE EDUCATION AND MISSIONARY SOCIETY of Auxiliary to the Baptist State Convention in South-Carolina.

II. The object of this Society shall be to contribute aid towards carrying into effect the benevolent intentions of the Baptist State Convention before mentioned; and ultimately those of the General Convention of the Baptists in the United States, according to the plans they have respectively adopted and laid before the public, concerning Education and Missionary purposes: For which purposes a suitable distribution of the monies which may be brought into the Society's fund, shall be made: It being always remembered, that the establishment of the Literary and Theological Institution at Washington, under the patronage of the General Convention, with Scholarships in it; and of a Seminary in this State, under the direction of the State Convention, (when it can be effected) on a plan of accordance with the former Institution, are primary objects in the estimation of this Society.

III. Any person who shall subscribe these Rules, and pay into the Society's fund Two Dollars, shall be considered as a member, and and remain such while he contributes to the fund *annually* a sum, not less than One Dollar. Fifty Dollars, paid at one time, shall entitle the donor to membership for life, and Ten Dollars annually, to the rank of a Director of the fund.

IV. The Society shall have a President, Treasurer and Secretary, who shall perform the duties and enjoy the privileges, which are usually annexed to such offices, in other well-regulated Societies.—They shall be chosen at the Annual Meeting, and shall continue in office till a new election takes place. Yet, continuance in office shall be considered forfeited at any time, by bad behaviour.

V. The Society shall hold an Annual Meeting, for the transaction of its most important business, on the day of ; but shall meet at other times, when requisite, by previous agreement, or at the call of the President. Nine members shall be a quorum, at an Annual Meeting, and five at a common.

VI. This Society shall be careful to send a Representative to the State Convention; or depute some person to act for them at its meetings.

VII. Any alterations which experience may prove requisite, may be made in these Rules, with the concurring voice of two-thirds of the members present, at the Annual Meeting; three months public notice having been previously given, that such alteration was intended.

For the faithful observance of which Rules we give our mutual promise: Witness our hands this day of 18 .

ADDRESS TO THE CHURCHES.

The State Convention of the Baptist Denomination, in South-Carolina, to their Constituents, and their Brethren throughout the State, sendeth Christian salutation.

Beloved Brethren, whom we have the honour to represent—

UNDER the smiles of an indulgent Providence, we have been permitted to assemble, and to enter upon the high concerns committed to our charge. These concerns appear to us of increasing magnitude, and impress on our minds more deeply a sense of the responsibility of that station, to which, as your Representatives, we are appointed, and of the importance of those duties, which, as co-workers with God, we are called to perform. The coalition, which we are desirous of perfecting, is one that proposes to embody in holy concert and vigorous exertion the means and abilities which God has graciously bestowed upon our denomination, widely and numerously scattered over the State. The grand objects, to which these means and these abilities will be applied, are the best interests of man and the glory of God.—They are no other than the diffusion of the glorious Gospel of the Son of God, by missionary service; the suitable preparation of faithful men, called into the ministry; the right instruction of the rising generation; the promotion of union, love and harmony, among brethren of the same family, and zeal for God according to knowledge.

In reflecting, at the close of our meeting, upon the circumstances by which its progress has been marked, we are constrained to acknowledge the goodness and superintendence of our Heavenly Father. He has so controlled our minds and directed our views, that, with affectionate regard, with brotherly love, and with perfect unanimity, the whole of our business has been conducted; which we can but regard as a token of divine approbation, and a favourable indication of future blessing on our designs. But though for these tokens of divine favour we have much reason to be thankful, we have yet to lament, that there are so many of our brethren, who stand at a distance from us. It is cause of deep regret, that immortal souls, enlightened by divine grace, and friends of the Redeemer, should look with an unfavourable eye, upon plans designed to advance the reign of that grace, which has made them free; that they should refuse their aid to promote the cause of that Redeemer, who is all their hope and all their desire. But although the want of their co-operation is matter of regret, it should not occasion discouragement. In a righteous cause, "one may chase a thousand, and two put to flight ten thousand of his enemies," since in the cause of the Lord, success is obtained "not by might, nor by power, but my Spirit, saith the Lord of Hosts." In humble dependence, therefore, upon divine aid, we may with confidence pursue our plan, assured, that if it meet the approbation of the Most High, as we trust it does, it will receive his blessing, and be crowned with success. We would encourage you, therefore, dear brethren, in your support of the measures, which as your Representatives, we have adopted. We would excite you to exertion. You will

remember that we have now set our hands to the work of united effort in God's cause. We have pledged ourselves to the Lord and to one another, to engage with united effort in the service of Jehovah. We have formed our plan, but it remains to be executed. According to this plan, we engage in common with our brethren throughout United America, in the support of Missions, Foreign and Domestic; of the Theological Institution at Washington, and the College connected with it. Local concerns, within the precincts of our own State, have engaged our regard. The support of Missionary service, and of a State Seminary for the instruction of youth generally, but particularly of those designed for the Gospel Ministry, will be important objects of our attention. In the endowment of the last, to which our efforts should be vigorously directed, and in its successful operation, many important results will follow to the interests of Zion, and the peace and prosperity of the churches.

Now, brethren, in support of these plans, contributions must be made; sacrifices, self-denial, and exertion *must* be employed. Without these, without the liberal aid of the Redeemer's friends, these plans though beautiful in theory, though delightful in prospect, will be abortive, and the disgrace of beginning to build without being able to finish, will fall on our heads! Will you, dear brethren, suffer this disgrace to fall on you? Can you bear the thought of incurring it? Impossible. The means are fully within your power. As the basis of this remark, we observe that, comprehended in the Associations united in this body, are 8000 communicants. Allowing three adherents or friends for each communicant, the number including communicants and friends will amount to 32,000. If from the one half of these a dollar a year only was collected, the sum of $16,000 would be contributed for the objects above stated: a sum fully sufficient, as the proportion from our body, for the great ends proposed in our coalition.

It is with pleasure that we see the plan of State Conventions adopted by the churches in several of our sister States. Indulging the hope that all will concur in the measure, and calculating on a sum proportional to their numbers, what a vast amount might be annually collected for purposes of extensive benevolence. And this amount judiciously applied in aid of missionary and education purposes, would advance, in a degree that transcends calculation, the glory of God, and the good of man.

Brethren, these United States present a wonderful spectacle to the nations of the earth. In no respect do they more excite attention than in their religious concerns. Numerous and efficient are the Societies and plans in operation here for doing good. Though an infant in age, America more resembles a giant in strength. Her bold and successful efforts in the work of righteousness, and of pious and benevolent effort, command the admiration, and excite the gratitude of multitudes in the old world. Our brethren in England, in particular, view with deep interest *our infant* but *vigorous* efforts in favour of science and religion. An Agent of the College and Theological Institution at Washington, Rev. Alva Woods, is at this moment favourably received and aided in the object of his visit to that country, which is to collect funds and procure apparatus for these Institutions. Shall these distant brethren view with such solicitude our infant efforts and afford us their aid in supporting them? Shall our brethren throughout America, be roused in their behalf, and shall we slumber or be insensible to their interests? God forbid. No. Brethren, we are persuaded bet-

ter things of you. Oh! justify our persuasion. Be active. Quit yourselves like men. For great will your reward be here; far greater your reward in heaven, since your labour of love will not be in vain in the Lord.

To our brethren, not yet united with us in the Convention, we now turn :—During three years, dear brethren, has the Charleston Baptist Association or this body sent an affectionate, faithful address to you, for the purpose of "stirring up your pure minds by way of remembrance" in the ways of righteousness and of duty towards our common Lord and Redeemer. We have not ceased to present to you the state of our Zion and of the heathen, and the necessity of general and vigorous efforts in "coming up to the help of the Lord against the mighty." We have proposed to you a plan for such efforts, and invited your co-operation. We have delayed till our present meeting, the completion of our Constitution, in the hope that we should have enjoyed the pleasure of your presence and your counsel in its discussion and final arrangement. We have waited in vain. Co-operation has been withheld, if not refused. Having done all that Christian affection and respect required, we have now formed our definitive plan, and are prepared to proceed in the prosecution of those measures, which are best calculated to give effect to our designs. But we are unwilling to proceed without you. We desire your aid and your counsel. We therefore once more address you. We do it affectionately and solemnly. We request your attention, your serious attention to what we now send you.

Brethren, we wish to use plainness of speech, but not to hurt your feelings. If therefore any thing should seem to be harsh, or have the appearance of injustice; be not hasty in forming your opinion. Weigh well what is written, and then form your judgment. If any of our remarks should bear with force, and by their truth and justice convince you of mistake or error, be not offended with *us*—do not blame *us*. But let the blame rest where it ought, and let a change of conduct be the consequence. A man, who is convinced to-day, that he is wrong, is wiser than he was yesterday; and he who changes his erroneous sentiment or practice to-day, is better than he was yesterday.

In our observations, we shall notice particularly some of the most popular objections, which have been urged against the Convention, and attempt to remove them. As these objections have been stated with much plainness, we shall answer them with equal plainness. We begin with that which relates to the independence of the churches.

It has been said by many, that this distinguishing feature of the Baptist churches is endangered by the Convention; and that in place of their present free, independent form of government, an aristocracy is likely to be introduced, under the power of which, the churches would be forced into measures contrary to their wishes. The futility of this objection has been shewn in the address of the last year, to which we would add the following remarks: Is not the Convention formed from the Associations, deriving all its *power* as it does its *existence* from them? If Associations appoint the Convention, and the churches appoint the Associations, is it not evident that the Convention is dependent on the churches ultimately for its influence and authority? The Associations have been found from long trial to be beneficial. Collecting the intelligence, the piety, and the talents of the denomination within a limited extent, they have served as advisory councils and bonds of

union to their respective spheres. The Convention is only a larger Association, collecting from these spheres the rays of piety and genius, which have shone within them, with happy, but limited effect. The rays thus collected, may naturally be expected to shine with more brightness, and with greater effect. On the principle, therefore, on which Associations are formed, the idea of a Convention of Associations seems most naturally to be suggested. Where then is the danger from the Convention? No where but in the imagination. And shall a mere phantom of the imagination be suffered so to excite fears and apprehensions, as to create opposition against the solid, holy, spiritual, rational plans of sound wisdom and Christian philanthropy? Tell it not in Gath, let it not be heard in the streets of Ashkelon, lest the daughters of the uncircumcised rejoice!

With others, an objection of a different character, originates. Approving in general of the objects of the Convention, you are yet unwilling to be connected with it, because if you are, you will be bound to make contributions in support of its measures, and that on being thus bound, your liberty will be infringed. Is your liberty infringed or violated as citizens, by your obligation to obey the laws and to pay your taxes, in support of the government? Is your liberty violated, when you bind yourselves by a bond or note to pay a just debt? Does the principle of liberty render necessary for its existence, that all obligations be relaxed? Does the liberty which is in Christ, free men from duty? Does the Gospel place things on such a footing? Far from it. On the contrary, it strengthens the principle of duty and of moral obligation. So that a man, who professes to be its subject, is bound to deny himself, and to surrender himself and all that he has to Christ, to be employed and spent in his service. Alas! Alas! To what absurd principles do men resort, to justify themselves in opposition to what is right, to what God positively enjoins? In the same spirit, it is sometimes said, in excuse for small contributions, that unless we do what we do, with a willing mind, it is not acceptable to God, for he loveth a cheerful giver. Therefore if I were to give more, it would not be accepted, as I do not feel free to give it. Before this remark can have weight, let this question be answered, why do you not feel free to give more? Why are you not a cheerful giver? Why do you not willingly give of your substance to the Lord in some proportion to his gifts to you? Why are your bowels shut up and your heart impenetrable to the influence of gratitude, which calls for liberal returns to the giver of all good? Why are you under the influence of covetousness, which is idolatry?

Some, and not a few, we learn, object to the education plan, because they think there is reason to believe, that a race of learned but graceless preachers will be thereby entailed on the churches. That these must be supported, for they will be incapable of work, and that, caring more for the fleece than the flock, they will be tempted rather by the loaves and fishes, than influenced by the good of souls to enter the sacred ministry, by which means believers will be famished, and the cause of religion injured. That we wish to have the ministers of Christ learned men is evident, but if those, who become such upon our plan, are graceless, it will not be the fault of the plan, nor, we trust, will it be our fault. For no youth will be received upon the bounty of the Convention, who has not been first accepted as a member of a regular

church, and then has obtained the approbation of that church, as one called of God to preach. Besides, such an one will undergo an examination by the Convention or their Board, both as to his experience of grace and call to the Ministry, before his final acceptance as a beneficiary. Now if such an one be not a Christian, he must, like Judas, be a deceiver whom no human eye can detect. Our plan, therefore, so far from opening the door to the introduction of unworthy characters into the ministry, shuts it closer than before. It places a double guard upon the admission of preachers into the sacred office. But suppose it opened wide enough to admit them, where are the loaves and fishes to tempt them? In plain terms, where is the support to allure them into the service? Not among our churches. Look at our present ministers. What is their support? How do they obtain it? Their support is at best, a *bare* maintenance, whilst many of their members and neighbours "have bread enough and to spare;" and many of them obtain it, by following the plough, sweating at the smith's forge, or being immersed in some worldly avocation. Is not this, brethren, the general state of things among us, in relation to the support of the ministry? Where then are the loaves and fishes? Brethren, listen to one plain question? Is not the fear of being called upon to support the minister of the Gospel, who possesses learning, the ground, with too many of you, of the objection which we are considering? Are you not conscious that the duty of supporting an educated minister will appear so much more reasonable than that of supporting an uneducated one *has* appeared to you, that you will not be able to get rid of it, and therefore you object to the plan of educating such? But, brethren, where is the error, or the crime of supporting the ministry? or where is the virtue or the excellence of neglecting "the servants of the Most High, who shew unto you the way of life and salvation?" "Has not God ordained that they who preach the Gospel, shall live of the Gospel?" Is it not the scriptural requirement, and the bounden duty of those who are taught in the word to communicate to him that teacheth in all good things." Is not the labourer worthy of his hire? How groundless is this objection, which is too generally made, and which, we fear, is thoug't to possess great strength? What has it for its basis, but a covetous disposition, which God's Word declares to be idolatry? And shall an idolatrous principle operate upon a soul that is "turned from dumb idols to serve the living God?"

Again, we understand that others object to the education scheme, because by its successful operation, the old veterans in the ministry, who are "unlearned and ignorant men," will be thrown into the back ground. Brethren, is not this an objection that argues a low, contracted and jealous mind, unworthy the follower of Christ? Ought it not to be the desire of every Christian, and Christian minister, that servants of the Lord of the best qualifications, and the highest capacity for service should be multiplied? And will not a real concern for the honour of God, induce all his children to rejoice in the increase of faithful, well educated, able ministers of the New Testament? O! humbling consideration, that any of the friends of light should on such unworthy principles be opposed to plans designed to assist and illuminate its ministers, and through them, the church and the world!

We acknowledge with pleasure, that we earnestly wish all God's ministers were men of profound learning, and therefore we are employing our best efforts to increase their number. But far be it from us to entertain the thought of injuring the usefulness, or hurting the feelings of one minister of the Lord, who is unlearned — We rather wish to strengthen the hands of the old veterans, who, without learning, have borne the heat and burden of the day in their Master's cause. This glorious cause has grown under their hands. It needs an increase of servants. Society is greatly improved, and demands improvement in its instructors. False doctrines are urged with boldness by learned men. These need to be met on their own ground. This is often felt by our venerable Fathers in the Gospel. They see the growing evil. They pray for able men to be raised up in the Sanctuary. We unite our prayers with theirs. We add our efforts. We seek out young Elishas, that they may stand ready to catch the mantle of the ascending Elijahs. When Moses was informed that he should not conduct the Israelites into the promised land, he was solicitous to have a successor appointed. In the spirit of this servant of the Most High, we wish to be instrumental in providing successors to our aged brethren, when they shall be called home to their reward. And our plan, however successful, will enable us to do very little more. There are now 213 churches in this State and 122 ministers. There are therefore 91 churches destitute of ministers, besides many places of preaching, where no church exists. Now will it not belong before such a number of ministers can be brought forward on our plan, as will supply these churches and places of preaching. And before this is accomplished, is it not probable that our venerable brethren will have left their places to be supplied? Where then is the ground for objection, even if our intention were to supplant these brethren? But this we disavow. No, brethren, we respect these faithful disinterested servants of the Most High, and pray that their useful lives may long be spared to the church and to the world.

To the Theological Seminary, we know that great objections exist. It is said, that we have no authority from the Word of God for Theological Schools. That on the contrary, Christ called twelve unlettered men to preach his Gospel and to effect the mighty moral change which has resulted from their labours. It does not appear to have been God's design in giving us a Revelation, to point out, specifically, every duty to be performed, nor to prescribe every plan by which the ends he proposes are to be accomplished. Many duties are necessarily to be inferred from general principles, and are to be regulated by circumstances. Even plans for promoting the highest good are left to the discretion and wisdom of God's people. The building of a place of worship is not required in the Word of God. But who does not readily perceive that it is a duty, where it can be accomplished? and that its size is to be regulated by circumstances? As this duty may be easily inferred from the principles of reason and the Gospel; so still, with greater clearness and satisfaction, may it be shewn that the duty of endowing Theological schools, is contained in the Scriptures.

Talents, we acknowledge, are the gift of God. The direction of these talents is also of the Lord. It is his prerogative to call his ministers into the service of the Sanctuary. But the improvement as well as use of their talents become their unbounded duty. In so high, so sacred, so important a concern as the instruction of immortal souls in the sublime precepts and doctrines of the Gospel, reason teaches that study should be diligently employed, and much learning acquired by him, who assumes the office of Instructor. And Revelation positively enjoins it. Paul's direction to Timothy is, "Give thyself to reading, meditation and prayer." "Neglect not the gift that is in thee." "Study to shew thyself a workman that needeth not to be ashamed." These directions are not given to Timothy alone. They are intended for all God's ministers. The particular course to be observed as to time, place and similar circumstances is discretionary. Under the Old Testament dispensation there were schools of the prophets, the "holy men" who spake as they were moved by the Holy Ghost." What were these but Theological schools, in which, under the direction of wise and inspired men, the younger were trained up for the prophetical office? Christ himself gave personal instruction to his twelve apostles, and completed their education on the day of Pentecost, before he sent them out, fully, to preach the Gospel. He called the learned Paul. This eminent servant instructed Timothy, Titus, and others. Now to what does all this amount, but that we have divine sanction for schools, in which servants of the Lord are to be trained for the service of the sanctuary?

It is true that through the abuses of Christianity, some Theological Institutions have been perverted from their right use and end. But so has the Gospel, the light of the sun, and the gift of speech. Is the abuse of these blessings an argument against them? And is therefore, the abuse of Theological schools an argument against their use? Surely not. On the contrary, it may with truth be affirmed, that these schools have existed on both sides of the Atlantic, and continue to exist as

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sources of unspeakable benefit to the church and to the world. From them have issued men of God, distinguished for their piety and zeal, their humility and their usefulness in the service of their master.

To the Foreign Missionary service, we also learn, that there are objections. On this subject, it is frequently said, that we have so many at home and in our own country who need preaching and support, that it is unjust to send our money abroad. We can hardly support our own ministers; how then can we support others among the heathen? God does not need our help, and in his own time and way he will accomplish his purposes in the ingathering of the heathen.

Brethren, Is the fact so, that you are doing what you can for those at home, and in your own country, who need the Word of Life? Is each church conscientious in the support of the poor, and of its minister? Do you relieve him of worldly cares, that he may devote his time and talents to the service of his Master? If you are thus conscientious and faithful in the discharge of these duties, and have not a cent to spare for the heathen, you are righteously excused from contributions for sending them the Gospel But what if you are not? What if your objections to to Missions arise from a covetous spirit? What if you are gathering this world's goods, and living in your ceiled houses, whilst the Lord's house lies waste in heathen lands. How then will your objection stand? How will you excuse yourself to God? You are taught to pray by the Saviour, "Thy kingdom come." You are also taught by the same authority to pray "Give us this day our daily bread." Are you satisfied with respect to your daily bread to make no exertions for procuring it, but to say God will give it me in his own good time; and he does not need my aid to procure it? Nay, verily. But in making provision for your daily bread you are active. Does not consistency require that you should also be active in promoting the coming of the kingdom of Christ? If prayer and duty must go together in one case, should they not in the other? What would you think of a man who should daily pray, "Give us this day our daily bread," and be all the day at the tipling shop, asleep, or strolling about? Would you believe him sincere? Would you think him consistent? What ought you then to think of the man, who prays daily, "Thy kingdom come;" but makes no exertion to advance its coming? who, on the contrary, toils night and day to heap up wealth? who spends much upon his ease, his pleasures, his ambition, and gives nothing, or but a few cents to promote the kingdom of his Redeemer? Would you think this man sincere? Would you think that he considered the solemn import of prayer? Would you think he loved his God, or himself best?

God, it is true, does not in advancing his designs of Grace, *need* our exertions; but he requires and graciously accepts them. He will accomplish his purposes, but he will do it by human means; and if we, brethren, withhold our aid, help to Israel will arise from some other quarter; but we, if not destroyed, yet shall not be the honoured instruments of affording it; and consequently, shall not share in the reward and glory that will be conferred on them who do afford it. The Angel of the Lord said, "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the Mighty." O that God may graciously avert this curse from your heads, dear brethren, and from the heads of all the inhabitants of this highly favoured land.

You know something of the value of the Gospel. You therefore can form some just idea of the miserable state, in which those are, who are destitute of its blessings. Now suppose the case reversed with respect to you, and the benighted heathen. That they enjoyed the Gospel, but you were deprived it. And they should object to missionary exertions, as many of you do. What would you think of them? Would you not think them cold hearted and contracted Christians? Would you think that they were under the influence of the Spirit of their Divine Master, who left heaven for earth "to seek and to save that which was lost?" Would you think that they had the feelings of a Paul who compassed sea and land to propagate the truth for the salvation of souls? Or that they had hearts of the first Disciples, who sold their possession to feed the bodies of their persecuted starving brethren; or had the zeal of martyrs in the cause of their divine Lord? O, brethren, brethren, let your bowels of compassion be moved for the poor benighted sons and daughters of our common but degenerate progenitor, who are bone of your bone, and flesh of your flesh. Let the example of our Saviour, whom you profess to love, and whose steps you are bound to follow, open your hearts and excite your feelings in the cause of humanity and religion. Let the example of those who have first believed, stimulate you to like exertions with them. You anticipate the day when you expect to enjoy their society in Eternal glory Act in a manner becoming the associates of such noble minded souls. Act worthy of their more noble, exalted and disinterested Master; that you may be prepared to stand in his presence with confidence and with joy. That you may be prepared to be numbered with "all those generous friends of God and man who have borne and are bearing the banners of the cross into heathen lands."

We have now, brethren, finished our remarks on the subject of objections against the Convention. These are intended for those, who are the objectors. If any are hurt by these remarks, it will only prove that they are under the influence of the objections themselves. If we have shewn that the objections are groundless, we trust, that they will be relinquished, and that those who have held them will come with us to the help of the Lord against the mighty. To those who shall yet retain them, we shall in the conclusion of this address, say a few words. You will doubtless acknowledge brethren, that the state of our Zion in these regions is desolate.—That her ways mourn, because so few come to her solemn assemblies. You will also acknowledge that something ought to be done for a revival of religion in our land. You do not like our plan for attempting to obtain this revival. Come with us and point out a better way, and we will adopt it Keep not aloof from us, and load us with censure, but meet us in solemn council and prayerful deliberation. We are persuaded that you do not wish to do any thing against the truth. Now, suppose we are right, will you not be found opposing the truth, will you not be found fighting against God? Expose not yourselves to the censure which such characters merit. But come and see for yourselves what we propose. If we are right, come join and help us. If we are wrong, shew us our error and help us to abandon it.

Wishing you the choicest blessings of Providence and Grace, we remain, beloved brethren, affectionately yours in the kingdom of our common Lord,

RICHARD FURMAN, *President.*
JOSEPH B. COOK, *Secretary.*

Fellowship Meeting-House, Edgefield District, December 4, 1822.

SABBATH SCHOOLS.

In the formation of SABBATH SCHOOLS, it is recommended, First, That a competent number of Male and Female Instructors in each congregation be engaged, who are willing, from motives of benevolence and piety, to take charge of the children, so that the lads may have male, and the female children and youth, female Instructors. That where public worship is regularly supported, the Sabbath School be opened for an hour or two before worship, or after it; and when there is not regular worship, by the attendance of a minister, which is often the case in the country, the School be kept in the time usually employed for public worship. That the exercises begin with singing and prayer, and close in like manner; together with occasional exhortation, by a person best qualified for the service.

That the object in teaching, be to qualify the ignorant to read the Bible with ease and correctness. That for the instruction of those who can read, and of all the rest, in religious knowledge, the catechism be regularly taught, and the leading, essential truths of the Gospel, respecting both doctrine and practice, be explained and enforced, in a manner best suited to the capacities of children. That they have portions of Scripture, psalms and hymns given them to be committed to memory; that these be rehearsed in the School; and that suitable questions be asked on interesting subjects, so as to render the Scriptural history, doctrines and duties familiar. Lastly, that suitable books be provided by contributions of the parents and friends of the children, or congregation at large, for the course of teaching, and as premiums to reward the diligence of the deserving.

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